

لا إله إلا الله محمد رسول الله

ازالدين عند الله الاسلام

THE HEAD OF THE
AHMADIYYA MOVEMENT
IN ISLAM



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IN ISLAM

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KHALIFATUL-MASIH II
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The Life and Work of the Head of the Ahmadiyyah Movement

Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Khalifa-tul-Masih II, Head of the Ahmadiyyah Movement, occupies a unique position in the world of Islam. He is one of those personalities who appear on this earthly stage at long intervals and not only leave a deep impress upon their own generation and age but give a direction and purpose to human effort and endeavor which continue to regulate them for centuries. Considerations of space stand in the way of a survey being attempted here which could claim to be adequate or complete in any aspect. What is proposed to be done, therefore, is no more ambitious than a brief introduction to the study of the life and work of one who combines in his person the loftiest ideals with the highest and most beneficent achievement.

Hazrat Mirza Bashir-ud-Din Mahmud Ahmad is the son and second successor of the late Hazrat Mirza Ghulam Ahmad of Qadian (on whom be peace) who claimed to be the promised Messiah and Mahdi towards the close of the last century of the Christian Era, and who by his writings and teachings inaugurated a mighty revolution in religious thought which is gradually spreading to all corners of the earth. The family has been settled at Qadian for more than four centuries. Mirza Hadi Beg, a descendant of Haji Barlas, an uncle of Amir Taimur, migrated to India with a party of about 200 of his relatives and followers shortly after the first Mughal Emperor had laid the foundations of an Empire in India by winning the first battle of Panipat. Mirza Hadi Beg settled in a locality nearly 70 miles due east of Lahore and was invested by Babar with the title and office of Qadhi of the surrounding district. Mirza Hadi Beg took up his residence in a fort which he built for himself and which he called Islampur Qadhian. In course of time the place came to be known simply as Qadhian, which was soon corrupted into Qadian. The family continued to flourish and enjoy the patronage and confidence of the Mughal Em-

perors. In 1717 the then Emperor, Farukh Siyar, was pleased to confer upon Mirza Faiz Muhammad Khan of Qadian the title of "Adhud-ud-Dowlah" (i.e., the Arm of the State), together with the rank of Haft Hazari (i.e., the Commander of 7,000), which entitled its bearer to be counted among the higher Nobility of the Mughal Court. The Firmans of Alamgir II and Shah Alam II show that the Mughal Chiefs of Qadian continued to be in high favor during those reigns. By that time, however, the central authority had been considerably undermined and anarchy had set in, in various parts of the Mughal Empire. The Punjab, though lying close to the Imperial Capital, became an arena of conflict between petty chieftains over whom Maharaja Ranjit Singh was able to establish an ascendancy for a few years. During the period of conflict and strife between the warring factions which preceded the rise of Maharaja Ranjit Singh to power, Mirza Gul Muhammad of Qadian was able to hold his own against severe odds, but his son Mirza Ata Muhammad suffered a complete reverse and the family was forced to flee from Qadian after the loss of many of its members.

Maharaja Ranjit Singh permitted the family to return to Qadian and granted them proprietary rights over Qadian and a few neighbouring villages. After the annexation of the Punjab by the British, the Qadian Jagir was resumed and in lieu thereof a modest pension was granted to the head of the family with proprietary rights over Qadian and three neighbouring villages. At the time of the Mutiny, Mirza Ghulam Murtadha raised and equipped a force of 50 cavalrymen out of his own scanty resources and sent them under the command of his son, Mirza Ghulam Qadir, to help General John Nicholson in his fight with the rebels at Trimu Ghat on the Ravi.

Hazrat Mirza Ghulam Ahmad was the younger son of Mirza Ghulam Murtadha and was born in 1835. From his very childhood he was devoted to the study of the Holy Quran and spent the greater part of his time in prayer and contemplation. His father was anxious to divert his attention to worldly affairs particularly towards some occupation which might help to restore a portion of its ancient prestige and affluence to the family. The young man scrupulously carried out all specific directions that were given him by his father, but it was obvious

that in his heart there was a deep aversion towards all activities of that character and that he desired to be left alone to pursue his own bent of mind. Realizing this the father ceased to importune the son and left him to his own devices. After the death of Mirza Ghulam Murtadha, which occurred in 1876, his eldest son Mirza Ghulam Qadir became the head of the family, but he too died a few years later without leaving issue.

Hazrat Mirza Ghulam Ahmad was profoundly impressed by the fact the Islam was at that time the target of attack from all directions and in all spheres, and that the fortunes of the Muslims were at a very low ebb. Indeed, faith in religious doctrines and teachings was generally yielding place to doubt and skepticism all over the world, and in the case of most people religious sentiment was only skin-deep. The Mirza Sahib (as he came to be known) was deeply distressed by this state of affairs. His passionate devotion to Islam and deep admiration of the teachings contained in the Holy Quran prompted him to undertake a vindication and exposition of Islamic doctrines and teachings. This took shape in his epoch-making publication called the "Brahin-i-Ahmadiyyah," which was issued in four volumes. In this publication his thesis was that Islam was a living faith, by following which man could establish contact and enter into communion with his Maker, and that the teachings contained in the Holy Quran and the laws promulgated by Islam were designed to help mankind to attain moral, intellectual and spiritual perfection and were in every respect superior to the teachings of other faiths. The author himself claimed to be the recipient of divine revelation. Scores of revelations received by him were set out in this publication. The book was received with great acclaim by eminent Muslims throughout India and it was realized that a great champion had arisen on behalf of the Eternal Truths taught by Islam. Several other Muslim scholars had about that time written in defence of Islamic doctrines, but their attitude was more that of apologists than of champions. The Mirza Sahib was at once recognized as the most profound living thinker and scholar in Islam. Indeed, one eminent Muslim divine (who subsequently became a bitter opponent of the Mirza Sahib) went so far as to assert that nobody during the previous

thirteen hundred years had rendered such great service to the cause of Islam as had the Mirza Sahib.

In 1886, the Mirza Sahib published a group of revelations which had been vouchsafed to him and which contained a series of prophecies concerning a son that would be born to him. Some of these prophecies may roughly be translated into English as follows:

"The Lord vouchsafeth to thee a sign of Grace like unto that which thou hast solicited. He has heard thy supplications and has out of His Mercy lent ear to thy prayers. Peace unto thee that are blessed with victory. The Lord shall make His Power and Mercy manifest and through His Favour and Grace shall lead thee to victory and success. Thus has He determined, so that those that thirst for life may be saved from death and those that are buried may rise, and so that the truth and superiority of Islam and the high dignity of the word of God may be revealed unto mankind. Truth shall arrive with all its blessings and falsehood shall vanish with all its evils and men shall know that I am All Powerful and do as I will, and that I stand with thee. Let this be a clear sign unto those who do not believe in Me and who reject the Faith and the Book that I have revealed and My noble Messenger Muhammad the Chosen one. Thus I give unto thee tidings that a handsome, pure and righteous son shall be given thee who shall be thy own offspring. He will be accompanied by grace which will make itself manifest with his coming. I shall bestow wealth, dignity and greatness upon him. He shall appear and through his pure spirit and by the blessings of the spirit of Truth cure many of their disorders. He is the Word of God and shall be purified with the Mercy and Glory of God. He will possess high intelligence and a keen intellect and will be clement of heart. He will be filled with secular and spiritual knowledge. . . . and his advent will be the means of the manifestation of the Divine Majesty. He is the Light whom God has anointed with the perfume of His approval. He will be blessed with the spirit of God and the protecting shadow of God will be over his head. He will progress rapidly, and will be known unto the ends of the Earth, and nations will find deliverance and be blessed through him."

The son whose birth was foretold and some of whose attributes and achievements were indicated in these prophecies was born on the

12th January, 1889. He was named Bashir-ud-Din Mahmud Ahmad and is present Head of the Ahmadiyyah Movement.

The Ahmadiyyah Movement was founded by the Mirza Sahib early in 1889 simultaneously with the birth of its present Head.

The Mirza Sahib claimed to be the Promised Messiah in the sense that he had come "in the power and spirit" of Jesus. He also claimed to be the Prophet whose second advent in the latter days had been foretold in almost all the great religions. He affirmed that the Holy Quran was the final revealed code of Law and that the Holy Prophet Muhammad (on whom be the peace and blessings of God) was the last law-bearing Prophet and was the Seal of the Prophets in the sense that not even a non-law-bearing Prophet could henceforth arise except through perfect obedience to and complete identification with the Holy Prophet himself. The Mirza Sahib claimed to be such a Prophet and he explained his functions as being the reconciliation of man with his Maker, the interpretation of the Holy Quran and Islamic doctrines as applicable to the present age in the light of divine revelation, and the illustration in his own person of the perfect Islamic life.

These claims aroused a perfect frenzy of opposition, condemnation and persecution not only among the Muslims but also among some of the non-Muslim communities. The Mirza Sahib, however, proceeded undaunted towards the fulfillment of his mission. He proclaimed his mission by speeches, handbills, articles, pamphlets and books. He was the author of nearly 80 books, mostly in Urdu, but some in Arabic and Persian, in which he expounded the teachings of Islam and his own claims and supported them with powerful arguments. He also continued to publish the revelations received by him from time to time, many of which have already been fulfilled and the rest of which are in the course of or await fulfillment. Slowly there gathered around him a band of devoted followers from all sections of Muslim society and some even from among non-Muslims. Before his death in May of 1908 his mission had begun to be known and had attracted adherents even outside India, notably in Afghanistan.

Many of those who had bitterly opposed the Mirza Sahib's claims had clung fondly to the hope that his death would put an end to what they imagined was a dangerous heresy threatening the very founda-

tions of Islam. On the other hand, the Mirza Sahib's death when it occurred struck his followers as the greatest calamity which could have overtaken the Movement founded by him (known as the Ahmadiyyah Movement), and indeed, Islam itself, as in their eyes, and according to the teachings of the Mirza Sahib, the two were synonymous. The Mirza Sahib's death meant to them the passing away of the greatest personality that had appeared in Islam since the time of the Holy Prophet himself.

Mirza Bashir-ud-Din Mahmud Ahmad was at the time of his father's death only a little over 19 years of age, and the first impulse to which he yielded on that occasion throws a flood of revealing light on his character and furnishes a key to the policy that he has pursued continuously since his election to the office of successor to his illustrious father which took place nearly six years later. He stood next to the sacred body and calling God to witness put into words his determination to carry on his father's mission even though he should be deserted by every member of the Community. On no occasion during the last 36 years has there been observed in him the slightest weakening in that resolve. On the contrary, every day that has passed has steeled and invigorated it further.

The Mirza Sahib died at Lahore and his body was taken immediately to Qadian for burial. Those of his followers who had gathered at Qadian on that occasion from all parts of the Punjab unanimously elected Hazrat Moulvi Hakim Noor-ud-Din Sahib, undoubtedly the most eminent in every respect among his followers, as his successor or Khalifa. This choice was immediately confirmed by the Community at large, every one of whom, so far as is known, took the oath of spiritual allegiance to him as soon as it became practicable for each to do so.

The first Khalifa was not only a great divine but was also an eminent physician, having been for many years Court Physician to the late Maharaja of Kashmir. He was a highly cultured gentleman, of deep learning and great wisdom, and was held in great esteem even outside the Community. His benevolence and charity were universal. He directed the affairs of the Community with wise care and proved

himself to be a great spiritual guide and leader. Towards the close of the period of his Khilafat, however, indications began to multiply that a small section of the Community was not altogether happy under a system in which the moral and spiritual guidance of the Community and the general direction of its affairs were entrusted into the hands of one individual, however wise and good. The Khalifa repeatedly exposed the error of this view and the dangers that lurked behind it, and though on the surface it appeared that matters had been smoothed over, the virus continued to work underground. The leading personalities concerned in this schismatic move were those who were imbued with Western political notions, and were anxious to curry favour with the mass of Muslims who were not willing to accept the claims of the Founder of the Movement.

This was the formative period in the life of Mirza Bashir-ud-Din Mahmud Ahmad. During his early years he had attended classes in the Talimul Islam High School at Qadian, maintained by the Community, but from the purely academic point of view his record had been unsatisfactory. He never succeeded in passing an examination, but by the favour of his teachers he was enabled to struggle on in the school till his failure in the Matriculation examination brought his formal academic career to a close. During the latter years of his father's life and during the period of the first Khalifa, he devoted himself to the study of the Holy Quran and other Islamic literature; his principal teacher and mentor being the first Khalifa himself.

Although during this period he led a somewhat secluded life, his devotion to the ideals for which the Movement stood was manifested in everything that he said and did. While still in his teens, he started the publication of a monthly journal called "The Tashhiz-ul-Azhan," which was devoted mainly to the discussion and exposition of religious doctrines and problems on an intellectual basis. It was an ambitious project to embark upon for one who was yet scarcely out of school-age, but a study of his writings of that period reveals a depth of learning and a profundity of thought that are truly amazing. In 1913, he started the publication of a bi-weekly newspaper called "The Al-Fazl," which has

since been converted into a daily and is now the principal organ of the Community. During the short period that this paper was published under the editorship of Mirza Bashir-ud-Din Mahmud Ahmad himself, it was divided into sections dealing with the teachings of Islam, the life of the Holy Prophet of Islam, the history of Islam, the essential features of the Ahmadiyyah Movement, etc., and maintained throughout a very high standard in all respects. In the meantime, he had also formed an association called "The Anjuman Ansarullah," with the object of rousing the Community to more intense activity in the pursuit of its ideals. He occasionally took part in meetings organized by the Community outside Qadian. He took no part in the controversy which was started during the latter part of the first Khalifa with regard to the relative positions of the Khilafat and the Sadr Anjuman Ahmadiyyah (the Central Ahmadiyyah Association) vis-a-vis the direction and regulation of the affairs of the Community. His own attitude was one of complete obedience to the Khalifa and the utmost support of his authority.

In March, 1914, Hazrat Maulvi Noor-ud-Din Sahib Khalifa-tul-Masih I, who had already been in failing health, became seriously ill and it began to be apparent that he would not be able to pull through. He appointed Mirza Bashir-ud-Din Mahmud Ahmad to lead the prayers in his stead and also made a will indicating the kind of person who on his demise should be elected to succeed him as Khalifa. A secession movement had, however, already been started by a group headed by Maulvi Muhammad Ali, M.A., who was the editor of the Review of Religions, and was the all-powerful Secretary of the Sadr Anjuman Ahmadiyyah. He enjoyed great prestige in the Community particularly among those sections who had been educated along Western lines, and the ostensible object of the move that he then sponsored was to secure that the affairs of the Community should be directed and regulated by the Sadr Anjuman Ahmadiyyah and that the institution of the Khilafat should be abolished. To this Mirza Bashir-ud-Din Mahmud Ahmad was most uncompromisingly and determinedly opposed. He made it quite clear to Maulvi Muhammad Ali immediately after the death of Khalifa-tul-Masih I, that on the question of the continuance of the Khilafat he could not be a party to any compromise, but

that on the question who should be the next Khalifa he was perfectly willing to accept whatever Maulvi Muhammad Ali might propose. The death of Khalifa-tul-Masih I had brought matters to a head as the question of his successor could no longer be postponed. As the overwhelming majority of the members of the Community who collected at Qadian immediately on receiving the news of the demise of the Khalifa did not entertain the slightest doubt that a successor must be elected and that the fittest person to hold the exalted office was Mirza Bashir-ud-Din Mahmud Ahmad (though he was then only just over 25 years of age), he was chosen to be the Khalifa-tul-Masih II. Maulvi Muhammad Ali and those few who were of his way of thinking withdrew from Qadian and set up an association with headquarters at Lahore.

Within a few weeks over 90 per cent. of the members of the Community (including a majority of the members of the Sadr Anjuman Ahmadiyyah) took the oath of spiritual allegiance to Mirza Bashir-ud-Din Mahmud Ahmad. The new Khalifa found the affairs of the Community in a state of some disorder, and discovered not only that the treasury of the Anjuman was empty but that the Anjuman was heavily indebted. He devoted himself immediately to putting the affairs of the Community and the finances of the Anjuman in order. While attending to these matters he had to devote a great deal of his time and attention to safeguarding the Community against the misleading and virulent propaganda which was started by the Lahore group of seceders. The task that confronted him was indeed formidable and the problems that awaited solution necessitated delicate but firm handling. The new Khalifa proved to be more than equal to the demands made upon him. During the thirty years in which he has occupied that exalted position, the Community has had to face many trials and to pass through great vicissitudes, but at each stage and on every occasion the undaunted courage and farsighted wisdom of its Leader have safeguarded it against every danger that seemed to threaten it. His anxious and solicitous nurture of the tender plant that was committed to his care so many years ago has by now converted it into a firm-rooted tree with widespreading branches affording grateful shade and secure shelter and bringing forth

healthy and abundant fruit. The winds of opposition and persecution continue to blow and at times they rise to a hurricane, but this sturdy tree under the wise and fostering care of its ever alert and watchful Keeper stands four-square to all these opposing winds, and far from endangering its security they merely serve to add to its strength and beneficence.

A detailed explanation of the present organization and activities of the Community which constitute the visible results of the work of the second Khalifa would require many times the space that is available for this brief survey. It is possible to mention only some of them in briefest outline.

The central organization of the Community is represented by the Sadr Anjuman Ahmadiyyah as reconstructed by the present Khalifa some ten years after his accession to that office. It is now composed of a Nazir-i-A'la (Chief Secretary), who acts as President, and several other Nazirs (Secretaries) who are in charge of various departments. The principal Nazirs are (1) Nazir Baitul Mal (Secretary of the treasury), (2) Nazir Umoor-i-Amma (Secretary dealing with miscellaneous matters or general affairs relating to the organization and discipline of the Community), (3) Nazir Umoor-i-Kharijah (Secretary dealing with matters relating to other communities and the Government), (4) Nazir Talim-o-Tarbiyat (Secretary in charge of education and training), (5) Nazir Dawat-o-Tabligh (Secretary for missionary work), (6) Nazir Talif-o-Ishaat (Secretary for compilations and publications), (7) Nazir Dhiifat (Secretary for hospitality). The finances of the Community are managed and administered by the Nazir Baitul Mal, who has attached to his department regular accounting and audit sections. A budget is prepared every year by the Sadr Anjuman Ahmadiyyah containing estimates of receipts and expenditure for the ensuing financial year and is submitted by the Nazir Baitul Mal to the Majlis-i-Mushawarat (Khalifa's Advisory Council) before the end of the current financial year. It is scrutinized by the Finance Sub-Committee of the Majlis-i-Mushawarat and is then recommended for sanction by the Majlis to the Khalifa with such modifications as the Majlis might wish

to make. The Khalifa then directs the Economy Committee to further scrutinize the proposals for expenditure and finally sanctions the budget himself. Sanction for any extraordinary expenditure which has to be incurred during the financial year and for excess grants must be obtained as occasion arises from the Khalifa, but such extra or excess expenditure must, under the directions of the Khalifa, be reported to the Majlis in its next session. The budget provides a modest allowance for the Khalifa himself, but the present Khalifa has intimated that he will not draw the allowance. He not only maintains himself out of his private income, but makes large contributions out of it to the funds of the Community. In fact he is the biggest single contributor to these funds.

There are other departments and activities of the Community which are not covered by this organization but considerations of space forbid mention of all of them here. Some of them will come in for incidental notice later on.

Control over the members of the Community outside Qadian is exercised through Amirs appointed by the Khalifa and through branch Anjumans affiliated to the Sadr Anjuman. Wherever there are a few Ahmadis they are required to set up an Anjuman and the usual office holders are appointed. Every Amir endeavours to organize the local members and to regulate the affairs of the Community along the same lines as are followed at the Centre as far as it may be practicable having regard to the number of members and other local circumstances. Every member is required to contribute a minimum of $6\frac{1}{4}$ per cent. of his income to the funds of the Central Anjuman and quite an appreciable number contribute a minimum of 10 per cent. Apart from this compulsory contribution, there are several other contributions which members are expected to make so that on the average an active and earnest member of the Community contributes from 10 per cent. to 33 per cent. of his income to sustain the various activities of the Community.

The Majlis-i-Mushawarat was instituted by the present Khalifa in 1922. The Majlis is composed of elected and nominated delegates of the Community. The total number of its members is not yet finally fixed, but is at present between 500 and 600. Roughly 75 per cent. of the members are elected by affiliated branches of the Sadr Anjuman Ah-

madiyyah all over the country. The remaining members are nominated by the Khalifa himself to provide representation for such sections of the Community as may not otherwise be adequately represented, or are invited to attend as individuals whose advice the Khalifa is desirous of obtaining. The Majlis is summoned to meet normally once a year, but as the number of matters on which it is called upon to tender advice is increasing it may have to be summoned oftener. Affiliated associations outside India at present find no direct representation on the Majlis, but with the rapid improvement in means of communication that is expected after the war, it may become possible to accord representation to these associations also.

The Majlis tenders advice to the Khalifa on such matters as it may be invited to advise on at the instance of the various departments or by the Khalifa himself. It also considers the annual budget. The agenda is printed and circulated to the branch Anjumans well ahead of the commencement of the session, so that delegates attend the session after ascertaining the views of and obtaining instructions from their respective Anjumans. The proceeding at each sitting of the session are opened after silent prayers for divine guidance by the Khalifa in which all assembled delegates and visitors join. After the Khalifa's inaugural address, Committees are set up to consider and report on each group of items in the agenda. When these reports are submitted the full Majlis meets to consider them. Each recommendation in a Committee's report is discussed and is voted on. The Khalifa takes note of the volume of opinion in support of and in opposition to each proposal and in most cases announces his decision immediately. Normally he accepts the unanimous advice or the advice of the majority of the Majlis, as the case may be, but is not bound to do so. He often accepts such advice though he may himself think differently. When that happens or when his decision differs from the advice tendered he explains his reasons for the course adopted by him, but his decision is final and is always cheerfully accepted and loyally and scrupulously carried out.

The Qadha or the Islamic Judicial system was instituted by the present Khalifa in 1925. Under this system original jurisdiction is exercised by individual Qadhis (Judges or Magistrates). There is an

appeal to a Board of Qadhis and a second appeal from the board to the Khalifa. If the Khalifa himself should happen to be a party to or interested in the result of a case, the decision of the Board of Appeal is final. The Qadha deals with only civil disputes of such matters of a disciplinary nature as are not required by the laws of the country to be dealt with by the ordinary courts. No member of the Community may commence or prosecute a proceeding of a civil nature against another member save in the Qadha. If for some reason it is found necessary to have recourse to the ordinary civil courts, this may only be done with permission obtained from the appropriate department of the Community. One special feature of the judicial system established in the Community is that while the Judges occupy themselves with the decision of cases, machinery for execution of decrees is not attached to the Qadha, but is a part of the department of the Nazir Umoor-i-Amma. The whole system, of course, works on a voluntary basis and the only ultimate sanction behind its successful and efficient working is the moral and spiritual value that every member attaches to his membership of the Community. Apart from the moral and spiritual gain, the actual working of the department saves the Community the heavy expenses of litigation which are so sad a feature of the administration of justice in the ordinary courts. No court fees are levied by the Qadha. The rules of procedure and evidence followed are simple and free from many of the technicalities that often operate to defeat justice under more formal systems. They are designed to ascertain the truth rather than to satisfy the academic notions of lawyers.

For purposes of training and to stimulate its activities the Community is organized into sectional associations. There is, for instance, the women's association called the Lajna-Ima-Ullah, with branches in several of the bigger towns. The Women's Association at Qadian has succeeded in achieving complete literacy among the female section of the Community at Qadian, and this represents only a part of its activities. The proportion of women at Qadian who have completed courses of higher education to their total number is probably higher than at any other place in India, and this has been achieved while observing strict conformity to the teachings of Islam concerning purdah, etc.

The male members of the Community are divided into three sections. Children between the ages of 8 and 15 are organized into an association called the Atfal-ul-Ahmadiyyah. The object of the association is to impregnate its members with the ideals of the Movement and to train them in habits of conduct in consonance therewith. Those between 15 and 40 are members of the Khuddam-ul-Ahmadiyyah. This is the most active of the three men's associations. Its members are expected to illustrate in their own lives the ideals of the Movement in every respect. Great stress is laid upon complete integrity of thought and conduct, and strict discipline is sought to be maintained. Members are taught that complete fulfilment can be achieved only through service and sacrifice. The dignity of manual labour is inculcated by requiring the periodic participation of every member in labour of that kind. Members are also trained in physical endurance and in cheerful acceptance of privations.

Those above 40 years of age are organized in an association called the Ansaar-Ullah. Their activities are more of an intellectual than of a physical character, though the last are not excluded.

On the purely academic side, the Community maintains High Schools for boys and girls and Post Matriculation classes are arranged for girls. It is now possible to provide all the teaching in the Girls' School through properly trained women teachers. There are also a Theological School and a Theological College for boys.

In 1944 an Intermediate College for Boys was started which has already developed into a Degree College. The foundation has also been laid of a Science Research Institute which is expected to develop its activities in various directions as opportunities for training of research workers and facilities of a technical character become available.

The main activity of the Community, however, is the propagation of Ahmadiyyat in India and in foreign countries. Ahmadiyyat is in every respect Islam itself. A distinct name was given to the Community by its Founder solely with the object of distinguishing it from the mass of those who though still calling themselves Muslims have in fact travelled away from the true doctrines and teachings of Islam. The missionary activities of the Community are carried on in many

ways, and indeed every Ahmadi is expected to be a missionary at least by example, if not by precept. Organized missionary effort is carried on by means of missions which are in charge of trained Muballighs. There has been a tremendous expansion in the activities of the Community in this respect during the time of the present Khalifa. Indeed, so far as missionary activity in foreign lands is concerned, it may be stated that with the exception of Afghanistan the whole network of foreign missions has been established under the direction of the present Khalifa. There are now large and flourishing Ahmadiyyah communities in the Dutch East Indies, the Malay States, Burma, Ceylon, Mauritius and the British Colonies of West Africa. In the Gold Coast alone there are 12 Ahmadiyyah schools and 88 mosques. Sierra Leone has 3 schools and 12 mosques. There are large communities all over Nigeria, and to me was accorded the honour and privilege of laying the foundation stone of the Central Ahmadiyyah Mosque in Lagos in March of last year. In spite of the serious handicaps imposed by the war, the construction of the Mosque was completed within less than six months.

There are active communities in East Africa, Egypt, Palestine, Syria, Iraq, Iran and Afghanistan. Two families of Ahmadis have migrated to Qadin from Turkestan.

A very active mission is maintained in London where there is also a Mosque built with funds provided by the women of the Community. The Mission House in London provides a centre for social and intellectual activities for members of the Community as well as for those who are interested in the study of Islam. Before the war started, missionaries had been working in Germany, Poland, Czechoslovakia, Hungary, Yugoslavia, Albania, Italy and Spain.

There are small communities of Ahmadis in many cities of the United States and there is also a mission established in the Argentine.

There was some missionary activity before 1937 in Japan and in the eastern provinces of China.

Some missionaries in enemy occupied areas are now prisoners of war, but there is no doubt that with the cessation of hostilities missionary activities of the Movement will be revived with even greater vigour than heretofore.

During his Khilafat the message of Ahmadiyyat has, under the directions of the present Khalifa, been carried to the uttermost corners of the earth. The tremendous changes in social, economic and political order which are bound to result from the war must lead to a rapid spread of the Movement in various parts of the world. A far-sighted leader possessing the vision and the dynamic personality of the present Khalifa is not likely to let any of these opportunities slip without forcing them to yield the utmost advantage of which they are capable. Past experience has shown that he has been able not only to press into full service factors that were favourable to the expansion and growth of the Movement, but that every combination of apparently hostile circumstances has by his skilful handling been made to contribute towards its advance. For instance, when the Shuddhi Campaign, as it was called, among the Malkanas was at its height, the Khalifa set up an organization to work in certain sections of the Malkana areas in Rajputana and the United Provinces. It was soon perceived that the magnitude of the task required a very large number of workers and quite large amounts of money, both of which appeared to be beyond the resources of the Community. The Khalifa appealed for volunteers who would be willing to proceed in batches to the affected areas and work in the field for three months at their own expense. Those who were anxious to take part in the work of reclamation but were unable to get away for a period of three months were asked to contribute amounts of money which would pay for the expenses of a volunteer for three months. The response was enthusiastic. Volunteers from all sections of the Community were forthcoming in quite substantial numbers and by means of this device the men as well as the money required were provided. The activities of the Community in the Malkana areas not only succeeded in averting the immediate danger that had threatened but gave substantial sections of the Community valuable training in field missionary work and inured them to physical hardships. A small permanent organization continues its beneficent work among the Malkanas.

Again, in the autumn of 1934, the Community appeared to be confronted with a crisis more threatening and dangerous than it ever had to pass through during its previous history of 45 years. The Khalifa

took immediate steps not only to deal successfully, and as it proved subsequently triumphantly, with the situation that immediately faced him, but also laid the foundations of a system of permanent security and advance for the Community. The scheme that he then inaugurated is called the Tahrik-i-Jadid (The New Scheme). It called upon the Community forthwith to adopt much simpler ways of living so as to strengthen the bonds of brotherhood between all sections and to effect savings by means of which substantial financial resources could be built up. All luxuries and superfluities and some even of what would be regarded as necessities among other communities were swept away. A vast extension in missionary effort was undertaken. Training and discipline in all sections of the Community were intensified. Service and sacrifices were sought to be made the constant rule. Those who had hitherto lagged behind were heartened and encouraged and those who were already vigorous were urged to further effort. The spiritual life of the whole Community was stimulated and invigorated, so that the black clouds on the horizon instead of discouraging or daunting, became the signals for greater effort and severer sacrifice.

It will be readily perceived that the position which the Head of the Ahmadiyyah Movement is called upon to fill is not an easy one, and that to sustain it with success the Khalifa must possess talents of a very high order and a combination of qualities which is rarely to be met with in a single individual. That the present Khalifa is more than amply endowed with these talents and qualities has been demonstrated beyond doubt during the 30 years of his Khilafat that have already elapsed. To attempt a detailed description of these would amount to writing a detailed history of the Movement during the second Khilafat. One may, however, give some indications of the ideals aimed at and the policies pursued by him to achieve those ideals. In one word, his ideals are the ideals set before its followers by Islam, and his policies are the policies dictated and inculcated by Islam. When one proceeds therefore to describe what the Khalifa is seeking to achieve and how he is seeking to achieve it, one would merely be describing what Islam requires of Muslims at the present day and how it requires them to set about it. The principles and policies are not new as the professed objective of the Founder of the Movement and consequently of his

successors has been and must be to expound and put into practice the teachings of the Holy Quran and the Holy Prophet (on whom be the peace and blessings of God).

In the field of religion a seeker after truth is confused and discouraged by conflicts and controversies which are so rife between those who profess to follow various faiths. In this respect the principles which are insisted upon by the Khalifa were laid down very clearly by the Founder of the Movement. The first of these is that, as taught by the Holy Quran, spiritual guidance has been vouchsafed to mankind by Providence through the ages by means of Prophets who have arisen at different times among different people. The reverent acceptance of the righteousness of all these Prophets is obligatory upon every Muslim and due respect must therefore be paid to the memory of all of them. To emphasize this aspect of the teachings of Islam and to promote a spirit of goodwill and tolerance among the followers of different religions, the present Khalifa has instituted an annual All Prophets Day, when the followers of different faiths join together on one platform to expound and interpret whatever of high example and lasting truth is to be found in the lives and teachings of the founders of the great religions. These meetings are held throughout the country and have already done a great deal to foster a spirit of tolerance and appreciation of the excellences of different faiths among the followers of rival creeds.

In a country like India, religious controversy has in the past often led to deplorable conflicts and disorders. In this connection the Founder of the Movement constantly appealed to the followers of different faiths that they should accept as binding two principles, one, that they should confine the advocacy of their respective faiths to the exposition of the principles and teachings of their respective religions and should refrain from vilifying and abusing the founders or leaders of other faiths and from holding their teachings up to contempt or ridicule; and secondly, that they should refrain from attributing to their own faiths anything for which they are unable to cite authority from their scriptures. A rigid adherence to these two principles would rob religious controversy of all bitterness and would promote a spirit of toleration and authentic research into comparative religion.

When the agitation following upon the publication of that most regrettable and condemnable pamphlet called the "Rangila Rasul" started a communal conflagration from one end of the country to the other, the present Khalifa pointed out very soberly and sensibly that the responsibility for such publications was also shared by the Muslims as they had failed themselves to acquire and in turn to communicate to their non-Muslim fellow country-men a thorough appreciation of the life and teachings of the Holy Prophet (on whom be the peace and blessings of God). To achieve this purpose he instituted a Prophet's Day, when the followers of different faiths are invited to deliver addresses relating to different aspects of the life and teachings of the great Prophet of Islam. This has resulted in a much better appreciation of the great services rendered by the Holy Prophet to the cause of humanity than was the case in this country only a few years ago.

The Khalifa also continues to appeal to the followers of all religions to be sincere in their beliefs and to conform their conduct in all respects to the teachings of the respective religions of which they profess to be followers. He believes that if this could be universally secured it would lead to a rapid appreciation of the fundamental truths taught by Islam.

In the political field, in the face of severe criticism and bitter opposition and at the risk of being gravely misunderstood, he has throughout continued to uphold the doctrine that Islam does not permit rebellion by its subjects against a Government established by law, and that the law must be obeyed in all circumstances. If a Government is tyrannical or a law is vicious or harmful, changes and modifications must be sought by persuasion and conviction through constitutional and peaceful means and not by force or resistance through rebellion or revolution. It has often been put to him that the method of reform in the Government or the law advocated by him might prove inefficacious or too slow, but nobody has ever succeeded in moving him from the position consistently held by him. On the other hand, as President of the All-India Kashmir Committee, he was able successfully to demonstrate the efficacy of his principles.

He is a passionate believer in liberty but equally passionately hates disorder. He believes that no people which is not free can rise to

its full moral, intellectual and spiritual stature, but believes equally firmly that no people can continue in political subjection to another to whom it is morally, intellectually and spiritually superior. He believes that India will attain its political, economic and moral salvation through Islam and is therefore not a believer in any sectional scheme of Pakistan. He believes that in the end the whole of India will be Pakistan and therefore also Akkhand Hindustan. He considers that the controversy to which these two conceptions have given rise will serve merely to prolong India's subjection to Britain.

He regards it as one of the primary duties of a State not only to secure order in its territories and to provide conditions of equal opportunity for all sections, but also to make adequate provision for every one of its subjects in respect of food, clothing, shelter, a minimum standard of education and instruction, health services and amusement.

In the field of international co-operation he believes in the ultimate evolution of a world federal organization with member states, sovereign within their own territories concerning their special and particular interests and problems, but knit together in one organization for securing more completely and effectively that which may be the common concern of all of them. In the meantime he considers that all that tends in that direction should be encouraged and fostered.

He believes that international peace and prosperity cannot be secured so long as there is in any part of the world political domination or economic exploitation of any one people by another. Self-determination in the political field establishing complete freedom and equality among nations will alone secure peace and the fullest economic co-operation will alone secure prosperity.

He is convinced that the Islamic economic system, which, while recognizing the principle of private property and adjustment of reward in conformity with the degree and quality of effort (physical or mental) put forth, secures by means of various devices and correctives, obligatory as well as voluntary, an equitable distribution of wealth among the different sections of the community, alone furnishes the most beneficent solution of the economic problems in which the narrow and conflicting policies pursued by the nations have involved them.

Neither in the economic nor in the social sphere does he believe in the necessity of a class-struggle, or indeed, in the necessity of sharply defined classes at all. He is opposed to all privilege, whether hereditary or personal, whether based on wealth or intellect. He has by his Simple Life Movement abolished all social barriers within the Community itself. He thinks that each section of the Community should make an advance towards the other by following the precepts of social conduct inculcated by Islam. He considers that social peace will be attained through the adoption of the Islamic rule that emphasis should be laid in the case of each individual on the discharge of his obligations rather than upon the securing of what he conceives to be his rights.

All this he has explained in some detail in his book entitled "Ah-madiyyat or the True Islam," published 20 years ago. He there touched upon some of the reasons which in his opinion would defeat the successful working of the League of Nations in the international field. The failure of the League in that respect would appear to lend considerable force to his criticism of the League and to furnish support to the principles which he himself advocated as the basis of an effective international organization.

Among his own people he constantly inculcates integrity of belief and conduct and conformity of conduct to belief as the highest virtues. His own personality is many-sided and his activities are multifarious, but there is no contradiction or inconsistency to be discovered anywhere. He has, as already stated, a poor academic record and yet he is the most deeply cultured man in the country and has probably the widest range of studies. He possesses a well-stocked library in Arabic, Urdu and English. He has performed the pilgrimage to Mecca and has travelled to the countries of the Near East and Western Europe. He keeps himself abreast of all current topics of public interest. His chief source of inspiration however is the living Word of God contained in the Holy Quran and he also draws much enlightenment from the revelations vouchsafed to the Founder of the Movement as well as from his writings. He is much given to devotion and contemplation and is himself the recipient of revelation. Many of his visions and revelations relating to the present war and other matters have already found startling fulfillment.

He is a prolific writer and indefatigable speaker. His writings and speeches range over a very wide field and comprise almost every aspect of human activity. His greatest work and that which is likely to furnish guidance to and mould the lives of generations to come is the "Tafsir-i-Kabir," an exhaustive commentary on the Holy Quran on which he is at present engaged and one volume of which has already been published and another is going through the press. In "Ahmadiyyat or the True Islam" he has set forth a brief exposition of the teachings of Islam with reference to every aspect of man's activities. In other writings and speeches he has explained the significance of the cardinal doctrines of Islam, like the Existence and Unity of God, the significance and functions of angels, the doctrine of predestination, salvation, etc. Some of his writings have been addressed direct to Heads of States and other eminent persons, inviting them to accept the truth of Islam and of Ahmadiyyat. Among these are booklets prepared for and presented to H.R.H. the Prince of Wales (now the Duke of Windsor), H. E. Lord Irwin, Governor-General of India (now Lord Halifax), His Majesty Amir Amanullah Khan of Afghanistan and H.E.H. the Nizam of Hyderabad. Several of his speeches have been devoted to illustrating the excellences of the Holy Quran and its teachings. One of them expounds the philosophy of dreams. Those who have been privileged to listen to his public speeches will bear testimony to the power he is able to wield over his audiences through the sheer force of his reasoning, the aptness of the illustrations employed by him, his appeals to the nobler sentiments of his audience and the ideals that he persistently holds up before them. He is the unsurpassed master of exposition and interpretation and often holds huge audiences spellbound for hours at a stretch while he proceeds to expound at leisure and in detail the thesis he has chosen for the occasion.

He possesses a very pleasing personality and a very charming address. He is the very soul of courtesy and kindness and regards the exercise of true hospitality as a cardinal virtue. In his speeches as well as in his writings he seeks to convince by persuasion, exposition, interpretation and argument rather than by authority. Every moment of the time that one is privileged to spend in his company is an education in itself. While he is at headquarters, his evenings are spent in

the Mosque where between the evening and night prayers he gives public audience. At this time the humblest and the most exalted, the stranger and the friend, the Muslim and the non-Muslim are alike made welcome and are admitted to the highest intellectual and spiritual fellowship as equals. Questions are freely asked and he examines the most complicated problems, reduces them to their simplest elements, and brings them within the grasp of the commonest intellect present. One always comes away from these audiences in a mood of intellectual stimulation and spiritual exaltation, and yet with a feeling of regret that the experience should have been so brief.

The members of the Community feel bound to him by ties of the most devoted affection and render him the most implicit obedience. No sovereign inspires such deep attachment in the hearts of his subjects as the Khalifa inspires in the hearts of his followers. The vast majority of them hold their lives and all that may belong to them in trust to be devoted to the service of Islam as he may direct.

He combines in his person qualities which rarely find themselves in companionship. He is both a poet and a man of science; he is an idealist and a man of action; he literally sees visions and then works hard and unceasingly toward their fulfillment. He leads a life of contemplation and yet is the most courageous leader in action. Nothing is too small for his attention and nothing too big for his achievement. He is the most affectionate of masters, the sincerest of friends, the most cheerful of companions and the wisest of counselors. He occupies the highest spiritual office in Islam and leads a life simple almost to austerity and entirely free from ostentation. He bases his life on Faith, lives it in truth, simplicity and sincerity, and justifies it by courage, perseverance and achievement.
